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Annual report of the
American Madura Mission.



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THE
THIRTY-THIRD
ANNUAL REPORT

OF THE
American Madura Mission.

1867.

MADRAS:
PRINTED AT THE CHRISTIAN KNOWLEDGE SOCIETY'S PRESS,
BY H. W. LAURIE.

REPORT.

The **Field** which the American Madura Mission has undertaken to occupy is "the Madura Collectorate," which contains 10,500 square miles and nearly two millions of inhabitants. Other evangelical missionary societies have generally conceded to us the privilege of the exclusive working of this large mission territory; so that we have come to consider it as appropriately our own. We commenced our labors here on the 30th of July 1834. This is therefore the 33d year of our history. A total of nearly 300 years of missionary life has been bestowed upon this district by 30 missionaries, who have been connected with the Mission at different periods. The field embraces fourteen stations (see Table A.)

At the beginning of the year there were ten **Mission Families** on the ground. In March Dr. and Mrs. Lord, who joined the Mission in December 1863, were obliged, on account of ill health, to return to America. Mr. and Mrs. Tracy, the oldest members of the Mission, who, with the exception of a visit to the United States from November 1850 to April 1854, had been in the country 30 years, went home in June. Mr. Rendall, who had been out 20 years, left India with his family on the 8th of August. These departures would have reduced our number to seven. But, in May, we were permitted to welcome to our circle Mr. and Mrs. Herrick, who had left the mission for a visit to our native land in 1864, and Mr. and Mrs. Penfield and Miss Rosella A. Smith, who came out for the first time. Our hearts are again made glad, by the arrival in Madras, just at the close of the year, of Mr. and Mrs. Taylor, who left in 1865, and of Mr. and Mrs. Hazen, Miss Martha S. Taylor, and Miss Sarah Pollock. Our number is thus increased to eleven Missionaries and fourteen assistant Missionaries.

The health of the mission families, during the year, with one or two exceptions, has been unusually good. Our children have all been watched over by a kind Providence, and one has been added to the number. An aggregate of ten months only was spent away from their stations, for change and rest, by five families. But while we have abundant occasion for gratitude for the blessing of health, for the safe return of those, who were compelled to leave the work for a season and for the valuable accession to our number, we have been called to mourn the death of one, by all beloved, who left India in company with her husband, she, apparently, the stronger of the two, and elated with the happy prospect of soon meeting her aged parents and her beloved children in America. But the death angel came in an unexpected hour, and our dear sister Rendall, amid circumstances and scenes which she would have least desired, was suddenly cut down, and found her final resting place in the Mediterranean Sea. This is a heavy blow to the mission; and to our bereaved brother and his motherless children how severe! We mourn for them, and we mourn for ourselves. Their loss and ours is immense. But we cannot mourn for her. Though her career has been shorter than we desired, she has finished an earnest and successful life work, and has gone home to be with that Saviour in whom she trusted, with a child-like faith. The Providence which removed from our mission circle one whom we could so ill afford to spare, is dark and mysterious. We receive it as the chastening of the Lord, and desire to profit by the correction.

Our **Native Assistants** are of five classes viz., Pastors, Catechists, Readers, Teachers of Boarding and Station Schools, Schoolmasters and Schoolmistresses. Of our present corps of native helpers $\frac{2}{3}$ have studied in the Pasumalie Seminary for longer or shorter periods. Some of our schoolmasters have received an important part of their training in "The Christian Vernacular Education Society's Training Institution" which is now located at Dindigul, and is a valuable auxiliary to our work. A number of our helpers have received no other education than they were able to obtain in their native villages or at the station centres, and a few are employed who were

educated in other missions. These have been the sources of supply. Though our seminary has been in operation a quarter of a century, and though the mission has used various means for training a native agency, it cannot be said that the supply of native helpers, of the right stamp, has ever been equal to the demand. We are not able even now to procure all the suitable men we could profitably employ. We have often been under the necessity of employing very inferior catechists and schoolmasters, because no others could be obtained. Yet the quality of our native help is improving every year. The proportion of educated men among them is considerably larger than ten years ago. While every missionary feels the importance of instructing the helpers under his care, the mission has not left this important matter to be attended to or not as the convenience of each missionary might suggest, but systematic plans have been adopted and efficiently carried out for the intellectual and spiritual improvement of those in our employ. Lessons are periodically assigned which they are required to study in intervals of leisure while engaged in village work. They meet with their own missionary monthly for special instruction and for mutual encouragement. The helpers of consociated stations meet with the missionaries of the "Local Committees" once a year, and once a year all the helpers of the mission with all the missionaries meet in a general convocation at Madura. The Local Committee meetings continue two or three days, and the general meetings four or five. At both the local and the general gatherings lessons previously assigned are recited by the different classes which are graded according to attainments. The catechists give reports of their congregations and of their labors among the heathen. Essays on topics previously assigned are read and discussions on important subjects are sometimes engaged in with great interest and profit. Prayer meetings are held every morning and there is a general interchange of sentiment and feeling. The pastors engage in the general exercises and also have a conference of their own, which is attended by one or more of the missionaries. This occasion is also improved by the "Madura Native Evangelical Society" and by the "Madura Widows aid Society" for their yearly meetings. These semi-annual gatherings we have

found to be of great benefit to ourselves as well as to our helpers. Questions of great importance to the advancement of our work are not unfrequently brought forward, and evident signs of the presence of the Holy Spirit have been manifest on these occasions. An absorbing subject of our last convocation was "The duty of the native church to support its own pastors." Some of our best men entered into the discussion with much earnestness and we hope for important results. The number of native agents employed by each missionary depends in a measure upon the number of churches and congregations in his station district, for it is not usual with us to establish schools in purely heathen villages nor do we, as a general rule, employ catechists and readers without placing them, where they will have definite work in the charge of a congregation. They are not usually happy in working exclusively among the heathen without the stimulus afforded by the presence of a Christian community as a nucleus around which they may work. Besides, very few of them are found to do well, for any length of time, in situations where their work is not regular and well defined. Yet we see no reason why every missionary, whether he has in his station Christian congregations or not, should not employ as many native assistants in labors among the heathen as he is able to direct and supervise. It is to be regretted, but it is nevertheless true, that the very best of our native helpers need the constant supervision of a missionary. Christian principle is usually too feeble in its action entirely to overcome the natural indolence, love of ease and indulgence to which natives of this country are so prone to yield. They are invaluable helps when faithfully superintended, but as leaders and independent workers, when left to themselves, they are *generally* inefficient. This being the case the increase of our native force, in order to the full occupation of our vast field, must inevitably involve a considerable increase in the number of missionaries.

The whole number of **Churches** in our mission is 30. This number includes thirteen, having 550 members which are at the station centres; and usually under the special watch and care of a missionary. Seventeen of

them are village churches, with 700 members, seven of which have native pastors ordained over them. The others have no pastors, usually because neither the catechist in charge of the congregation nor any other available person has been deemed worthy to be ordained. But in some cases there is not sufficient intelligence, interest, and ability in the church and congregation to insure a permanent and profitable pastorate, even if a pastor could be obtained. Such churches need some more years of instruction before a pastor and the duties arising from the pastoral relation can be duly appreciated. There is undoubtedly in several of our stations material for the formation of several more village churches, the communicants being at present enrolled with the churches at the station centres, instead of being formed into separate organizations in the villages. Probably, the lack of suitable persons for pastors or the inability or unwillingness of the people, to assume any considerable part of the pastor's support have hitherto stood in the way of such organizations. Eighty-six persons have been added to our churches by profession the past year, which, with additions from other sources, after subtracting losses, gives a net gain in the membership of seventy, making our total number of communicants 1250. This is to the adult members of the congregations as one in $2\frac{1}{2}$. In 1850 it was one to 6 and in 1857 one in $3\frac{1}{3}$. In ten years the increase in the adult-membership of the congregations has been hardly $\frac{1}{7}$ while the number of communicants has increased nearly $\frac{1}{4}$, shewing that while the members of the congregations have received that constant instruction by which many of them have, we trust, been "Made wise through faith unto salvation," the accessions from the heathen have been comparatively small. In regard to the character of our church-members the remarks of the missionary at Battalagundu in relation to his own people admit of general application "While it might be unjust to assert that the piety of our church-members is feeble and poor in quality (for they endure persecution well) yet we are compelled to say that there is in them little of that aggressive spirit which actuated the first disciples. Some of them have occasionally carried the gospel to the surrounding heathen villages; but they are too easily discouraged

and satisfied with receiving rather than imparting. The church has borne the brunt of all the persecution which has arisen against the Protestant community and they have acquitted themselves in a way to give us cause of thankfulness."

While the shortcomings of our church-members often cause us grief, we are cheered, now and then, with instances of those who are truly witnesses for Christ, and of whose faith we are not ashamed. There resides in the village of Chinnavànr, in the Kàmbàm station, an old palmyra climber who is a pillar of the congregation in that place. At the time of his conversion, about ten years ago, he gave to his missionary a well worn native book, written with a style on the leaf of the palmyra, a puranum, his last relic of heathenism. He needed it no more because he had found the Bible more precious. He has continued to make the New Testament his constant companion. He not only reads it for his own instruction and comfort, but he communicates its truth to others, often accompanying the catechist when he goes to preach to the heathen. He is a living witness to the truth of Christianity in his native village. The missionary at Mèlur reports the death of three members of his church during the year. Of two of these he says: "They were husband and wife, both of whom leave evidence that they were among that class to whom the Scriptures give this comforting word "Say ye to the righteous it shall be well with him." Their death is a severe blow to the congregation with which they were connected. The third death was that of a very aged woman. She was long an object of charity, but was truly rich with His riches who became poor, that His people might be made rich. She was a member of the first village church, in the Madura Mission, which was organized on the 24th of June 1848. She was a convert from heathenism and uneducated. It was interesting to hear her pray. A favorite form of expression with her was: "Oh son of Mary! my God! who died and lived again." In a prayer sometime before her death she said, weeping while she prayed, "My dear Savior! I have given all to thee, my heathen son I would not withhold Oh Jesus! what wilt thou shew me! receive me to thy right hand, Oh son of Mary! The native

pastor at Mandapasàlei writes of the happy death of a member of his church. The pastor says: "When Solai was sick he sent for me several times to read and pray with him. When I asked him about his faith he replied: "I am going to Jesus." I hope he is now in that happy world."

There are interesting cases of those received to the church during the present year. Mr. Washburn reports two of whom he says, "One of them attributes his conversion to the efforts of one of our catechists in his behalf while in the Madura Hospital. I have taken great pleasure in his behaviour since I first knew him three years ago. He is now a colporteur of the "Bible Society." The other man was a "Devil-dancer." He gave to me his accoutrements in that profession three or four years ago, and they are now in America bearing witness to the degradation of heathenism and the power of Christianity. He happens to be able to read and his progress in knowledge of Christianity is pleasing to witness. He can give little money towards our common objects of benevolence, for he has little. But he spends considerable time with the catechists, visiting the neighbouring villages. I have, several times, taken him along with me as a witness to the truth of what I said. He has still much of heathenism clinging to him, is still ignorant of much of the Gospel, but I hope he is one of God's chosen.

We have 162 **Christian Congregations**, and there are 255 villages where Christians reside. In these Christian villages there are 175 places where religious services with preaching are held once or twice every Sabbath day. Many of those who join our congregations would be better classed, at first, as non-heathen than as Christian. They know little of Christianity are little interested in learning its pure and holy life, indeed have only come to be taught its rudiments. The process of instructing them is slow and tedious, and we half regret, sometimes, that the name Christian has become attached to them; for our holy religion is more likely to be judged by the world, from its poorest than from its best examples. A heathen is slow to comprehend the distinction between mere nominal Christians and true converts. But with all its disadvantages we value the plan we have adopted of

enrolling such as have outwardly renounced heathenism or Romanism, and are willing to place themselves under Christian instruction, as members of regularly organized congregations. The system corresponds to the practice in all Christian countries, and it is as true here as there that accessions to the church are almost universally from the class which regularly enjoys religious instruction. The statistics indicate only a small numerical increase, being only a net gain of twenty-one over losses by death and other causes. At some of the stations there has been a slight falling off in numbers while at others new congregations have been received, and there has been considerable gain. There are only two stations where new members have not been added to the congregations. From the nature of the case, the membership of congregations must be more or less fluctuating. The causes are various. In some instances the failure of crops and other means of sustenance have driven the people away in search of a livelihood. There has been great mortality in other places as a result in great measure of the severe famine of the previous year. In some congregations, divisions and dissensions have lessened the numbers. In others persecution has driven some from their adherence and prevented those who would have joined. The dismissal of an unworthy catechist or teacher, the erasure of the names of those who had become irregular in their attendance on public worship, and discipline for immorality have also resulted, in some cases, in a temporary diminution of numbers. It is not to be expected that companies of unconverted persons, brought together from various motives, many of them with little knowledge, will retain their number intact for a series of years. The more permanent body is the church, and we are thankful that in nearly all the stations there has been a steady advance in its membership from year to year. This is a more sure index of the real progress of the work than additions to the roll of the congregations. In the Kambam congregations a great hindrance has been the influence of unprincipled and wily heathen zemindars. In Battalagudu and some other places the influence of equally unprincipled and wily Romish priests, and the intrusion of agents of the "Leipsic Lutheran Missionary Society" have produced no little annoyance; of the former Mr. Noyes re-

marks: "There has been no *open* persecution by the zemindars, for there is nothing to provoke it when they can have things in their own way. But their influence is steadily against us. We have not only received no new accessions in the Kombái and Tevárám Zemindaries, but one of our best congregations there has continued to diminish in numbers. The members of the church have generally continued firm; but the adherence of many members of the congregations has been secured only with great exertion. Some, though they have not returned to heathenism, have kept aloof from us in such a way that we have, after some trial of patience erased their names from our lists. Mr. Washburn remarks that the Romish priest at Dindigul and some of his followers have done their utmost to make the existence of Protestantism near them an impossibility. Their favorite method is to agree together to put a ban of non-intercourse, and a denial of the common rights of humanity to their Protestant neighbors. In one village the priest attempted to give weight to the agreement he had exacted of the people by having it written on a costly stamped paper and binding each one to a fine if he transgressed it. For a time this proved exceedingly annoying to our people. But it was too unnatural to last long. Other instances of petty persecution by the Romanists are cited. They have been no less industrious in their endeavours to hinder our work in Dindigul and some other stations. But we have on the whole been less annoyed by the Romanists, during the year, than by the agents of a Christian society usually classed among the evangelical denominations. The conduct of a Lutheran Missionary of the "Leipsic society" and his catechist in entering our Christian villages, taking advantage of petty feuds and quarrels in our congregations, in gathering party congregations of our disaffected or suspended members, dismissed catechists etc., we cannot but regard as a breach of Christian courtesy. He has thus intruded upon four of our mission stations. There are parts of our field which we have not yet been able to occupy, and had this missionary, filled with zeal to make known Christ where his name is not preached, set up the banner of the cross in these destitute places, we could have nothing to say. But, when he passes over all the common

waste, which lies between Trichinopoly and the limits of the Dindigul station; and, entering into the very midst of our oldest congregations, where we have been at work 30 years, pretends to set up another gospel, we, cannot but regard his conduct as schismatic most impolitic and wasteful not to say unchristian, since it at once stirs up strife on secondary questions, where the whole energy of the infant church, just emerging from heathenism should be given to quite other questions.

The statistics of the **Iteneracy** will be found at the end of the report. But it is not to be supposed that this table fully represents our "*Efforts among the Heathen.*" The villages in the vicinity of the congregations are frequently visited by the catechists, a considerable part of whose time might be set down to this department. Some of them spend nearly all their time in this kind of work. The missionaries too, however large their work in schools, congregations, etc., make the oral utterance of the gospel in public and private their chief business. When at home, besides preaching on the sabbath in the station church, they are accustomed to preach in the streets and public places of the town in which they reside, and when out on tours in their districts, even when these tours are not undertaken for the special purpose of preaching to the heathen, they perform much evangelistic labor in the villages, where their congregations and schools are located, and in the villages on the way to them and in their vicinity. The circumstances of some are such that they are able to devote more time to this department of labor than others, but taken as a body, the missionaries spend about $\frac{1}{3}$ of their time in evangelistic work. During the year we have ourselves visited about 800 villages, some of them many times, and have travelled on missionary tours nearly 10,000 miles. Our catechists have visited half as many thousand villages as we have hundreds and the gospel has been preached, at least once, to not less than 150,000 people. In 1863 the mission procured a suit of tents for itenerating, and the present year another has been added. Others are needed. These tents have enabled us to enter upon the work, not only with more regularity and system, but with greater comfort to ourselves

and to our native helpers. Without them we were obliged to put up in native rest houses, and some parts of our field we were unable to visit at all. Yet the great point gained is that the "Itineracy" has become a specific department. Every missionary is expected to take his turn in the tent, for a longer or shorter period, and, with a corps of native helpers, give all his strength and time to the work. All, whose circumstances have allowed them to itinerate, have greatly enjoyed this work. Mr. Rendall, on his last "Itineracy" wrote in the tent journal: "I thank the Lord that the "Itineracy" has been established, and that it has thus far proved such a success." Under this, Mr. Burnell wrote: "I join most heartily with brother Rendall, and I pray that a rich blessing may attend the "Itineracy." May the mission soon be so reinforced that this important branch of labor may be carried on with greater efficiency." Mr. Capron writes in the same journal: "Itinerating is hard but interesting labor." Mr. Washburn remarks: "Some of the pleasantest memories of the year will be connected with the five weeks of tent work in the villages." Mr. White says: "I have spent more time than usual on the "Itineracy," having had the use of the tent seventy days. In many places the truth has evidently had so much effect as to produce a spirit of inquiry." Mr. Chester and his native assistants have been able to engage in this work more fully than in any previous year and he observes that it seems more and more pleasant and important each year.

Respecting evangelistic work in the city of Madura Mr. Chandler remarks: "There are many hopeful signs." The educated young men are unwilling to ignore the existence of Christianity among them as their fathers have done. Many are reading the Bible and the "Young men's debating Club" has discussed moral and religious questions of great importance as related to our work. Mr. Barnes one of the teachers in the seminary writes of this movement as follows: "There has lately taken place in the city of Madura a very important religious movement. "The Madura Literary Society" composed mostly of respectable brahmins has freely discussed such questions as the morality of killing animals for food, the re-marriage of Hindu widows, the folly and sinfulness of idolatry,

&c. A wealthy and influential native gentleman who usually takes a prominent part in these discussions, some-time ago invited us to his house where with his brahmin pundits we freely discussed religious questions with results generally in favor of our holy religion. The last discussion took place at a public meeting at which the Judge of the "Sessions Court" presided. The subject was "The Divinity of our Lord." The native gentleman before alluded to professes to be a great admirer of Christianity and would accept Jesus Christ as the holiest of gurus the world ever knew, but he stumbles at his Divinity and as yet remains unconvinced notwithstanding all the arguments we have urged. He entertains a great abhorrence of idolatry and declares that if he were convinced of the Divinity of Jesus Christ he would at once accept him as his Savior. By an arrangement effected by the Judge and Mr. Chandler, the discussion on this question is to be carried on hereafter in writing, and a committee of five, previously chosen, is to declare the result. Our answers to the first series of questions has been sent in and we hope in God for the issue. A few days since the Deputy Collector a high caste heathen told me that the best proof he could find of the Divine origin of Christianity was its practicability and its adaptation to the wants of mankind, unlike any other system the world ever saw. He stated that several of his fellow government officials were reading the Bible and enquiring after Christ. Such are the times upon which we have fallen. The days are past when we have to contend only with common idolatry and its adjuncts and we must be prepared to meet Atheism, Deism, Utilitarianism, Unitarianism, Universalism and the like all which arise out of ignorance of the truth as it is in Jesus. May we sanctify the Lord God in our hearts and be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear."

Connected with our preaching work is the **Distribution**, (by sale or otherwise) of **Bibles, Testaments, Scripture Portions, and Tracts** of a variety of matter and style from a single leaf to a book of a hundred or more pages. Most of our sales have been effected in the "Itineracy." But at several of our stations there are colporteurs of the

“Bible Society” whose whole time is given to the work of selling God’s word. The missionaries and catechists are accustomed also to take books along with them on their tours which they sell, at a nominal price, when they can ; but they dispose of a much larger number gratuitously. The amount realized by sales in all the stations is a little less than Rs. 140 while the whole number of books distributed has been 70 Bibles, 159 Testaments, 3,125 Scripture portions, and 15,820 Tracts. We endeavor to avoid extremes on both hands, not giving so freely that the people will regard our books as of no value, nor, on the other hand, refusing to give when we have reason to believe the gift will be appreciated and the book read; much less making the sale of books so prominent an object as to give the impression that our work is in any respect mercenary. Our object is to get the books into the hands of the people in the best way to secure their reading them, and, believing that we are more likely, as a general rule, to accomplish our object by sales than by gratuitous distribution, we have, *generally* adopted the practice of selling. The “Bazaar Book” which has been kindly furnished to all our helpers by “The American Tract Society” has been a very great help to them in preaching to the heathen. Several of them speak of it in their reports with the highest praise. One of the native pastors remarks: “All the people are interested in hearing it read. It is so plain that the ignorant understand and appreciate it and the learned, even the brahmins and priests, read it with pleasure. I lent my “Bazaar Book” to a brahmin at his earnest request. He read it and passed it on to his neighbor and he to the next until it went quite through the brahmin street before it was returned to me.” The station catechist at Mèlùr says: “I sometimes take my “Bazaar Book” with me to the villages to read to the people. Many are interested in that book. Its reasoning is so plain and at the same time so conclusive that they can make no objection to it. The same catechist relates an interesting case of an aged man of the thief caste called “Periannan” who seems to have become convinced of the truth by reading the Bible and other books. The catechist says: Periannan attends church regularly on the Sabbath. He takes great pleasure in reading the word of God and is fond of reading the “Pilgrim’s Progress.” He de-

clares that the heathen vedas and puranas are mere fables and says that Jesus Christ is the only Redeemer of lost men. He converses freely with the missionary on religious subjects and even consents to pray with him. He says that he trusts in Christ as his Savior, but the fear of his heathen kindred has hitherto deterred him from making a public confession of Christ before the world."

Our **Schools** are of six varieties, viz., 1st "*The Pasumalie Seminary*" which was established for the training of suitable agents for mission service. 2d "*The Madura Girls' Boarding School*" the main object of which has been to furnish educated wives for our native helpers. 3d "*The Station Schools*" which are composed of boys and girls from our village congregations to whom we aim to give more education than they could obtain in their own villages and to send them back to be leaders and exemplars in the christian communities from which they come. 4th "*The Station Day Schools for Boys*" in some of which the English language is taught for the purpose of making the school attractive to the heathen boys around the station centre. As the scholars attend Divine service on the sabbath, and as the schools are under the direct influence of the mission family, it is hoped that a saving impression may be made on the pupils. 5th "*Station Day Schools for Girls*" which are the special charge of the missionary ladies. 6th "*Village Schools*" which are usually established in places where we have congregations, for the special benefit of our Christian people, but which are sometimes kept in purely heathen villages with nominally Christian schoolmasters. Several of the missionaries speak with more hope than usual of their village schools. There is marked improvement in some of those schools for which we have been able to obtain trained teachers. In Kambam station one school, taught by an efficient schoolmistress, has 30 scholars who have made rapid progress in their studies, another school in that station has 26 scholars, another 24 another 21, another 20, one 56 and several others from 8 to 16. In several of the other stations the village schools are nearly as large, and in some the *average* is larger, but the village schools of the mission are, as a general rule,

small and inefficient. We are driven to the alternative of establishing our schools among the heathen, where, under certain conditions, we may gather large numbers, or of having small schools within the congregations. We have generally preferred to keep them where they would most benefit our Christian people, and here we are met with the sad fact that those for whose special benefit the schools are sustained have a low appreciation of the value of education to their children, and are willing to make few sacrifices for the sake of it. Yet we believe that our people, the most of whom are poor and ignorant, have learned, in a measure, to value education and we know it to be true that proportionally a larger number of *their* children go to school than of the children of heathen and Romanists of the same grade of society. We can by no means do without these Christian village schools. Though small and feeble, they are one of the instrumentalities to be employed in elevating our Christian people. Nor, as one missionary aptly remarks, can we afford to omit making the impression, both upon the heathen and those under instruction, that the school house must stand next the church and that every Christian child must learn to read God's word. Some of the *Station Day Schools* are decidedly prosperous. Of those at Dindigul Mr. Chester remarks: "The English school on the compound has not at any previous time been in a more satisfactory and flourishing state. We have now 132 names on our register and have reached a daily attendance of 104. There are 34 brahmins among the scholars and a number of Mahomedan boys from very respectable families. The first hour of each day in every class is devoted to the study of the Bible, and the majority of the scholars attend two services at our church on the sabbath. The Tamil school has 72 names on its register and has reached a daily attendance of 66. I have been much pleased with the regular attendance and progress of the scholars. We have two schools for girls one on the compound composed mostly of Christian girls, and one in the town in which are 32 high caste heathen girls. In each of these schools Mrs. Chester aims to spend an hour or two a day. Many of the girls have learned to read nicely in the new testament. In both schools needle-work is taught, and in the school on the

compound the girls have learned to spin." The day school in the Madura compound has 60 scholars and is flourishing. The Mânàmadura school was suspended in October because the hard times had reduced the number of scholars to less than 20. Six girls were removed, in June, from the Tirumangalam station day school to the Female Boarding School in Madura. From the absence of a resident missionary since June, and on account of the inefficiency of the present teacher, the school is not flourishing. The station day school at Pasumalie, which is supported without expense to the mission, has 20 scholars and is in a prosperous condition.

Four **Station Boarding Schools** were commenced in June 1866. One at Battalagundu, one at Dindigul one at Mânàmadura and one at Pulney. No report has previously been given of them. We therefore include in the statistical table under "*Received in 1867*" all who have been received from the beginning. Thus far these schools have given to those in charge of them great comfort and satisfaction. Mr. Washburn says of his school: "It is full. The scholars are well taught and are interested in their studies. The monthly examinations and those at the close of the terms by the missionary and his wife shew that the scholars have made excellent progress. Six of the pupils are girls. They spend a part of four afternoons each week sewing with Mrs. Washburn. As a means of moral and religious training I can have no doubt of the value of the school. I see improvement in the conscientiousness, truthfulness and good behavior of the children. I think they are learning Christian morality and duty more rapidly than at any former period of their lives, while in all probability if left in their native villages many of them would have grown to maturity with such views of morality as prevail in a heathen community. There is an interesting case illustrating one of the first fruits of the school. One girl left us to be married, but owing to the illness of her mother who was in the last stages of consumption she was detained at home. When I visited the family I found that Marial was accustomed every evening after returning from work in the field to read from the New Testament by lamp light to her dying mother. Here was a girl who a year

ago did not know her letters now bringing the consolations and promises of the Bible to a heart, which in its continued loneliness and suffering must have found there one of its chief comforts." The head master of this school at the close of an interesting report, in which he corroborates, Mr. Washburn's statement respecting the usefulness and efficiency of the school remarks: "The school-room and the missionary's house as well as the church have done much for the spiritual good of the pupils. Some of them seem to have cordially accepted religious truth into their hearts and to have sincerely received Jesus as their Savior." Mr. Capron remarks of the school at Mânàmadura: "Our station boarding school for girls is flourishing. We have received nearly all the girls whom we could support, and from the best of our people. We had one widow in school for a year, or until her re-marriage. In another case the mother of one of the school girls, brought to our house ill, and being detained for medical treatment, has improved the opportunity to study and is rapidly learning to read. Seeing the benefits to others, a heathen girl of the same village, a woman grown, was easily induced to come to the station and entered upon study with great zeal. If any thing can be judged from her frank and earnest expression, she has very little heathenism left. All this is in pursuance of a plan to make a determined attack upon the ignorance of the women of our people. We wish to make this "Station school," as quickly as possible, an auxiliary in our village work, and just as we would prefer to receive young men to lads, and for a brief course of study, if they are to return again to their villages, so we are not satisfied to fill our school with little girls, but are watching our opportunity and taking pains to get first the more intelligent of the women, especially the communicants, to read the Bible in the hope that they will go back to their villages and read it to their neighbors. The young children can wait, though, in several cases, we have secured the oldest daughter of the family, by taking also the younger sister or brother, and in other cases have taken a child for the sake of securing the mother. There can be no more hopeful field for labor, than such a school and it is Mrs. Capron's privilege to have strength and time to

devote to it. Probably there is not a happier company of the same size in the Madura district, interested in their studies, cheerful in doing their daily task of work, and entering into play with a good deal more than usual zest. It has been especially gratifying to observe the attention of the pupils to religious instruction. Two hours of the week are given by Mrs. Capron to this special object, besides which the older pupils attend her "Women's weekly prayer meeting," a very profitable exercise, and punctually attended by all the Christian women of the compound.

The Girls Boarding School in Madura, by vote of the mission, was transferred to Mr. Chandler last June when he removed from Tirumangalam to Madura to take Mr. Rendall's place. Mrs. Chandler has superintended the school, aided by Miss Smith, who, it is expected, will soon have the sole charge. The school has numbered 56 until one died of typhoid fever in the month of October. This is the only death that has occurred. "We rejoice in the hope," says Mr. Chandler, that Elizabeth was prepared to die. She was the daughter of a catechist in the Mèlur station. During her lucid intervals, which were few, she expressed entire confidence in Christ and believed she should soon be with him. This school was commenced 30 years ago and more than 300 girls have enjoyed its privileges. Many of its early members have died in the faith, and many are the wives and mothers of our catechists. Yet its highest usefulness, I think, is only just begun. I believe it is hereafter to become a powerful instrumentality for good in this city and in this whole district. A woman of respectable caste who was educated here several years ago, visits daily the house of a rich man who holds office under government to teach his wife and daughters to read. Mrs. Chandler has been invited to the house of this native lady. We trust this may be the beginning of more systematic work among the native women of the higher classes in the city. There seems to be, at the present time, a decided movement in favor of female education in Madura. A pleader in the "Madura Court," who was formerly a teacher in our seminary, in an address before a large audience recently convened in our church made a most earnest appeal to the educated women to

engage in Christian effort for the heathen females of the higher classes. He remarked that the customs of society were such that none but they could do it, and that these females, surrounded by all the circumstances of wealth and position, must perish in their ignorance unless Christian *women* would take up the matter."

The Seminary at Pasumalei at the commencement of the seminary year in June, was transferred to the charge of Mr. Herrick who had been stationed at Tirumangalam. This institution has four well educated and efficient native teachers; upon whom, since Mr. Tracy's departure for America, nearly the whole work of instruction has devolved. Mr. Herrick's duties in connexion with the Tirumangalam station do not admit of his hearing regular recitations. The teachers are reported to have discharged their regular duties with great fidelity, besides actively engaging in labors among the heathen. The efforts of one of the teachers in connexion with the religious discussions in Madura are referred to in another connexion. All take turns in preaching in the chapel, Mr. Herrick occupying the pulpit every alternate sabbath morning. Each teacher hears three recitations a day, occupying four or five hours, and each is present with the students, by turns, during the rest of the time devoted to study, both in the day time and evening. They have frequently gone to Madura on sabbath mornings, at the request of Mr. Chandler, to preach in the mission chapel at the west gate, and one of them has received a call from the congregation worshipping there to become its pastor. Every Friday evening a lecture is delivered by the teachers in turn on various subjects, and, at stated times, discussions are held in which some of the older students are allowed to engage. One teacher accompanied Mr. Herrick on a tour in the Tirumangalam field in a recent vacation and rendered much assistance in preaching. Others labored in the same way in other places. Thirteen young men have left the seminary this year to engage in mission work. The moral and religious state of the seminary during the year has been good though there has been no *special* religious interest. Four have been received to the church and 8 or ten others have requested admission. Several are in the habit of going

frequently to the principal for private religious instruction. The students and teachers assemble for prayers twice each day and there is a prayer meeting for all on Friday noon of each week. The principal and teachers spend an hour in prayer and conference each Wednesday noon. The students have stated seasons of prayer by classes in their class rooms and the prayer rooms are frequently resorted to by individuals. Boys who have Roman catholic or heathen parents or near relatives make them a special subject of prayer in concert on certain days of each week. The older students improve every opportunity of laboring among the people in their vacations, and in term time. At the heathen feast which takes place in the neighborhood, they occasionally spend a day among the crowds assembled selling religious books and speaking to the people of Christ. A good idea of the daily course of instruction at the Seminary may be gathered from the time table here inserted.

Seminary Time Table for the Term commencing October, 6th, 1867.

Class.	6—7½ A. M.	9—12 A. M.	2—5 P. M.	SUNDAY.
1	History of England. (Colton.)	English Third Book and English Grammar. (Colton.)	Daniel and Homiletics. (Barnes.)	Bible. (Principal.)
2	Rhenius Evidences. (Eames.)	Carrol's Algebra and English 2nd Book (Eames.)	2nd Corinthians and Geography. (Rowland.)	Bible. (Eames.)
3	Nannul and Panchatantra. (Barnes.)	Colenso's Arithmetic (Rowland.)	2nd Samuel and Geography. (Eames.)	Bible. (Arseervatham.)
4	Pope's Grammar and Minor Poets (Rowland.)	Arithmetic. (Barnes.)	Bible. (Colton.)	Bible. (Rowland.)
Preparandi.	Pope's Grammar and Minor Poets (Rowland.)	Bible and Sacred Geography. (Arseervatham.)	Arithmetic. (Arseervatham.)	Bible. (Barnes.)

MEDICAL DEPARTMENT.

We continue to use the medical art as an auxiliary to our work and by no means consider it an unimportant department. The missionaries and their wives have frequent opportunities of ministering to the diseased, and all the medical knowledge and skill they possess is brought into requisition daily. Not many of us can enter largely into this work, but both humanity and the desire to gain access to the hearts of the people in order to save their *souls*, constrains as to do what we can to alleviate their *bodily* sufferings. Since Dr. Lord left for America, we have had no "Mission physician." The dispensary in Madura is managed by a native dresser under the direction of the missionary of that station. Mr. Chester, who, besides his other missionary work, has a dispensary at his station, with a large practice among the natives, has several times during the year been called to attend the sick in our families. The following is the substance of Mr. Chester's "Medical Report." "The "Dindigul Dispensary" has been opened 93 days during the year. There are always present at the opening, not only the patients, but also their friends, so that not less than 10,000 adults have listened to the gospel on these occasions. There have been 6,856 patients of whom 4,351 were new cases, or those coming for the first time. This is 726 more than last year and 11,966 since the dispensary was first established. I have had a larger number of surgical cases than in any previous year. Two very important operations, one of which, without doubt, was, by the blessing of God, the means of saving a man's life, were performed upon respected and influential brahmins. Both manifested most hearty gratitude and one brought to me, as soon as he was able to walk to my house, fifteen rupees towards the building for a "Women's Hospital." I have reason to believe that the entire sum needed to build this hospital will be raised by the natives of the "Dindigul Taluk." Subscriptions are now being made for this object. By the munificence of Government, through the kind influence of *His Excellency Lord Napier* and the very cordial co-operation of W. Mackenzie, Esq., "Inspector General of the Indian Medical Department," and other kind friends, a grant of medicines

and instruments has been made to the Dindigul dispensary. A fine case of instruments for the eye, has already been sent, thus enabling me to commence operations for "Cataract." Over a hundred cases of this disease, I have been obliged, hitherto, for the want of instruments, to send away unrelieved. I desire to express my sincere thanks to the kind friends who have handed me gifts for the dispensary. Most of those acknowledged in the list of donations, were unsolicited and were accompanied by the kindest expressions of interest in my work. To no one am I more indebted than to *His Excellency Lord Napier*. With the assurance of continued assistance from the friends who have thus far aided me and the gratuitous supply of medicines and instruments from Government, our kind Heavenly Father has lifted a great weight from my heart and my determination is, with his favor, to do more than ever for the poor and needy. In no former year have I had better proof of the help the dispensary is to my general station work. On the "Itineracy" the catechists repeatedly heard from the people in the villages the kindest mention made of the dispensary. Since 1865 we have had patients from 450 different villages. Thus, though I may not have been able to visit each one of these villages in person, I have at least had the privilege of sending to them messengers from among their own number, with the news of the "*Balm of Gilead and the great Physician*." I have had no more quiet and attentive audiences, anywhere during the year, than at the opening of the dispensary on Wednesdays and Saturday mornings."

Mr. Henry Chessman, the native medical assistant at Madura reports: "The total number of patients treated during the year at the 'Madura Dispensary' is 2,640, viz., 534 Protestant Christians, 584 Romanists, 199 Mahomedans, and 1,323 Heathen. Besides those who have been treated at the dispensary 1,794 patients have received medical aid at their houses. Of the whole number 2,574 were surgical cases. Many of the patients have come from distant villages. At the opening of the dispensary every morning a religious service has been held with the patients and their friends who have accompanied them. Every patient is furnished with a tract

which contains the "Ten Commandments and the Lord's Prayer." Other tracts have also been distributed. None excepting Mahomedans, (particularly Arabs) manifest any unwillingness to hear the truth. There appears to be a growing confidence in European medicine and practice and some who came for treatment have made donations to the dispensary."

We are much encouraged by the results which appear in the table of **Contributions**. The efforts of the native church in the matter of *self support* are worthy of commendation. The amount contributed is materially increasing from year to year. We all feel this to be a matter of the greatest importance, and keep the subject prominently before our people. It has been urged upon us in forcible language by one of the Secretaries of the Board. We have urged it upon our catechists, and they in their turn have urged it upon their congregations. In all our stations systematic plans are adopted to secure the participation of all the members of our churches and congregations in giving to objects of benevolence. By this means, the contributions to the native Evangelical Society were in 1866 increased in one station more than four-fold. During the present year there has been, in that station, no diminution of interest on this subject and the amount contributed, the past year, for native pastors and catechists, is considerable larger than for the previous year. The Mallankineru church has paid, regularly during the year, Rs. 3 per month towards its pastor's salary besides paying most of the year Rs. 4 per month to the teacher of their girl's school. We look for still greater progress in this direction, in the future, and we earnestly pray that the Holy Spirit may incite our people to greater self denial and a more full consecration of themselves and their property to Christ and His cause.

Our thanks are due to gentlemen and ladies, both in this country and America, and also to native friends for the help afforded us by the *Donations* which are acknowledged at the end of this report. Many of these gifts are the more grateful because they came entirely unsolicited. Our circumstances are such, living as we do in a country not our own, that we naturally feel a greater

delicacy than English missionaries would in soliciting subscriptions from Civilians and other English residents; but we assure our friends, who have voluntarily come forward with their aid, that their kindness is most highly appreciated. We value above all price the sympathy with us in our work, which these gifts indicate.

The Madura Native Evangelical Society, received its name when its efforts were mainly directed to preaching the gospel to the heathen. For the first few years of its existence it supported catechists in different places, its objects being common with the general objects of the mission, viz.: to evangelize the people; but for several years it has been an auxiliary to the native churches in the support of their pastors. A more appropriate name for the society with its present objects would be the "Madura Home Missionary Society." Precisely like the "American Home Missionary Society," it draws its funds from the churches of the country and appropriates them to the payment of that part of the salary of a pastor not met by his church. To guard against standing in the way of churches doing their duty it has adopted rules forbidding the making of grants to any church which is not willing according to its ability to support its own pastor. One of its objects is to encourage them to do this, and it constantly urges upon the churches under its care the duty of increasing their portion of the pastor's support. Mr. Barnes, the native secretary, has sent the following report for 1867: "This society, started 14 years ago, continues to aid the native churches of the "American Madura Mission" in the support of their pastors. The whole number of churches aided from the beginning has been nine. The amount raised in 1867 was Rs. 565-9-4. The whole sum realized from the commencement is nearly Rs. 5,400. Very insignificant in its day of small beginnings, the society has gradually extended its influence, until its importance is felt throughout all the congregations in the mission. In its behalf money is regularly and cheerfully paid. Even the poor of the remote villages put in their mites. May it continue, by the blessing of God, to be a means of promoting a spirit of benevolence among native Christians.

Another "Indigenous Institution" is the "**Madura Widow's aid Society.**" The following brief report has been furnished by Mr. Colton the native secretary. "A meeting consisting of representatives from different mission stations was held at Madura in July 1864, for the purpose of considering the necessity of forming a "Widow's aid Society." On this occasion some preliminary rules were made and a committee appointed. Two months after, on the 10th of September the native pastors, catechists, and teachers, of the "American Madura Mission" met in the church at Pasumalei to hear the report of the committee on the subject. A draft of the constitution and by-laws which had been prepared after consulting the experienced managers of the "Widow's Fund" in Tinnevely, and the American Missionaries in the district, was read and adopted. Thus the "Madura Widow's aid Society" came into existence with the object of rendering pecuniary aid to the widows and children of its deceased members. Each member is required to pay an entrance fee and monthly subscription proportioned to his age and to the pension to be paid in case of his decease. The rate of pension ranges from Rs. 1 to Rs 5. Any Protestant Christian, living in the Madura district, may become a member of this society by paying one fourth of the entrance fee, and the first regular monthly subscription, provided that his fair prospect of life is not impaired by disease. The fees and payments were fixed at a rate, thought sufficient to provide a fund for the *widows* of deceased members, though not for their children. But a clause was afterwards inserted, in the by-laws, making provision for the children made orphans by the death of both parents up to fourteen years of age. Our thanks are due to the "American Mission" which has rendered essential aid towards the formation of the society. The total amount of funds is about Rs. 1,500. The present membership is 120. Considering the position and wants of the society it is deemed absolutely necessary to increase its funds by private subscription, unless the orphan children are to be excluded from its benefits. The "Business Committee" consisting of two of the missionaries and five native christians transact the business and make a report to the society at the annual meeting, through the secretary."

OBITUARY.

"I think it is very remarkable" said Mrs. Rendall, a few month ago, "that none of the sisters of our mission have died since Mrs. Little. It cannot be said so much longer. Who will be the first to go?"

There was probably in this remark no premonition of her own death, and indeed the fact to which she alluded, that twenty persons thrown together at different periods since 1848, should for nineteen years survive the vicissitudes of a torrid climate and escape the perils of sea and land, was hardly more remarkable than that when the blow did fall others should be spared, and she, in middle life and apparently in full strength, should be taken away. It has also been mentioned as a noticeable event that the missionary passengers by the "Malabar" eleven in number of whom she was one, were all living at the end of twenty years. But of that company she who was the youngest has been first removed. Though Mrs. Rendall was in every respect well fitted for her position, by natural gifts, by education, by religious experience, by a long residence in the country, and a fluent use of the language, her associates will perhaps remember her especially for certain qualities which fitted her to bear so long and so well, the very burdensome duties of a missionary's wife at the "Central Station"—her executive ability, her good judgment, her power of endurance, her patience and her general hospitality. In addition to the ordinary duties of a mission station, the charge of the "Girls Boarding School" of fifty pupils, the oversight of "Tappals" to eight mission families at the other stations, with purchases and other acts of assistance various and numberless, the duties of hospitality both to missionaries and to strangers, all found Mrs. Rendall's kindness and cheerfulness and, apparently, her physical strength unflagging. The remarks of one of our children will well express the grateful recollection of many of her guests of the manner in which they were put at ease in her house: "She

was such a nice lady! if any of us children asked her to go anywhere in the house to play she always said: "Yes." She excelled as a mother as all the children would testify if they know how to say it and as her own children are proving. Mrs. Rendall was very widely known by the natives, probably more so than any other lady who has ever been in this district; and to the Christians especially she had the opportunity of doing very many acts of kindness for which she excited much more than ordinary respect and gratitude. Her position in this regard was one which it is hard to fill. But her patience was abundant, and beyond her patience her self possession, and beyond her self possession her sense of right. It is not easy to say precisely how this reputation was won; but if the thousands of natives who knew her had the discrimination to discover what it was in her, which they admired they would be sure to vote her the title of "*Mrs. Rendall the Just.*" And here it may be said that in her Christian character Mrs. Rendall was in every respect a worthy descendant of the Puritans. While strict and uncompromising in her opinions, her piety was always cheerful and hopeful, well suited to the needs of a Missionary. She was a beautiful singer also, and her rich voice will be long remembered by those who have heard it at morning and evening devotions.

Mr. and Mrs. Rendall embarked at Madras on the 8th of August, Mr. Rendall being much broken down by a long residence in India, but Mrs. Rendall, who had divided the twenty one years since they left the United States by a visit home, being apparently in good health. She was well and in good spirits on the voyage to Galle, but was severely prostrated by illness in the Red Sea and in Egypt and died on board the French Steamer only two days out from Alexandria. The French surgeon, on consultation with a German physician on board, gave the opinion that she died of a disease of the heart. The event was very sudden and unexpected to all who attended her and probably also to herself.

DONATIONS.

RECEIVED BY REV. E. CHESTER.

For the Dindigul Dispensary.

	RS.	A.	P.
His Excellency Lord Napier κ. τ.	50	0	0
Hon. T. Clarke, (omitted by mistake in report for 1866)	50	0	0
Mrs. Marden (omitted by mistake in report for 1866)	10	0	0
W. Yorke, Esq., and Mrs. Yorke, 12 month- ly subscriptions	50	0	0
Christian Vernacular Education Society do. do	120	0	0
J. R. Arbuthnot, Esq., M. C. S. do. do. .	60	0	0
E. C. G. Thomas, Esq., M. C. S. 2 monthly subscriptions	24	0	0
Captain E. A. Campbell	40	0	0
V. H. Levinge, Esq., M. C. S.	25	0	0
T. Marden, Esq.	50	0	0*
Mrs. Marden	10	0	0
A Friend	25	0	0
A Friend	5	0	0
A Friend	10	0	0
Four Native Friends	21	8	0
Charity Box in Dispensary	35	11	9
Ramaswamy Aier Tahsildar of Dindigul. .	15	0	0
		601	3 9

For Dindigul English School.

E. C. G. Thomas, Esq., M. C. S. 2 monthly subscrip- tions	10	0	0
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For Mrs. Chester's School for Heathen Girls.

E. C. G. Thomas, Esq., M. C. S. 2 monthly subscrip- tions	6	0	0
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* I was permitted by Mr. M., to apply this money to the dispensary if I would append to the acknowledgment, "With grateful thanks for invaluable services." E. C.

RECEIVED THROUGH REV. J. HERRICK.

	RS.	A.	P.
E. C. G. Thomas, Esq., M. C. S., for Pasumalei Seminary.....	20	0	0
Ponooswamy Taver for ditto.....	30	0	0
Do. for Station Day School at Pasumalei.....	20	0	0
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		70	0 0

RECEIVED THROUGH REV. G. T. WASHBURN.

For the Station School at Battalagundu.

	RS.	A.	P.
Sabbath School, Lenox Massachusetts U.S.A. at 3 different times.....	34	7	4
Mrs. Olive Sedgewick, Newark, New Jersey U. S. A.....	29	3	4
Mrs. Laura Blossom do. do. .	29	3	4
E. C. G. Thomas, Esq., M. C. S. for 4 months.	12	0	0
Sabbath School, Gloversville, New York, U. S. A.....	148	15	0
	<hr/>		
		253	13 3
Mrs. E. Washburn Lenox, Mass. U. S. A. for station work.....		29	14 0

For the Battalagundu Church.

Friends in Lenox, Mass. U. S. A.....	103	13	4
A Friend in Madura.....	25	0	0
Mrs. Judge Thomas.....	5	0	0
Dyriam Pilavatheram.....	4	0	0
W. Buckingham.....	3	3	0
	<hr/>		
		140	13 4

RECEIVED THROUGH REV. J. E. CHANDLER.

Mrs. Judge Thomas for Native Evangelical Society.....		16	0 0
Do. for Madura Dispensary	20	0	0
A. Colquhoun, Esq., for ditto.....	1	0	0
	<hr/>		
		21	0 0

For Girl's School at Mallankeneru.

E. C. G. Thomas, Esq., M. C. S.....	20	0	0
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To rebuild a Church destroyed by fire.

E. C. G. Thomas, Esq., M. C. S.	10	0	0
G. Chrystie, Esq.,.....	10	0	0
J. Swinton, Esq., M. C. S.....	5	0	0
A. Colquhoun, Esq.,.....	5	0	0
	<hr/>		
		30	0 0

For the Madura Girl's Boarding School.

	RS.	A.	P.
Mrs. Judge Thomas monthly subscription			
July to December at Rs. 10 per mensem	60	0	0
G. Chrystie, Esq., do. do. at Rs. 5	30	0	0
Captain Guthrie for September, October and November at Rs. 4 per mensem	1	20	0
Mrs. Prendergast for Oct and November at Rs. 4 per mensem	8	0	0
Hon. D. Arbuthnot, M. C. S. for November	5	0	0
Rev. W. Hickey for October, November and December at Rs. 1 per mensem	3	0	0
W. Hickey, Esq., do. do. at Rs. 5.	15	0	0
Geo. S. Hickey, Esq., do. do. at Rs. 1.	3	0	0
J. H. Muttukisna, Esq., for November	5	0	0
Dr. Joseph	2	0	0
			<hr/> 143 0 0

For General Mission Purposes.

J. Swinton, Esq.	15	0	0
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RECEIVED THROUGH REV. J. T. NOYES.

For Church building and Medicine.

The Right Hon. Francis Bañon Napier, Kt.	50	0	0
Captain J. G. Rives R. E.	25	0	0
Captain Prendergast R. E.	15	0	0
V. H. Levinge, Esq., M. C. S.	25	0	0
Dr. Miller	18	0	0
T. N. Turnbull, Esq.	10	0	0
			<hr/> 143 0 0

RECEIVED BY REV. WM. B. CAPRON.

*For the Madura Girls' Boarding School, the Mânàmadura Station and
Day Schools, and sufferers by the Famine.*

Miss L. J. Brown, Boston, Mass. U. S. A. .	30	0	0
Rev. C. H. Bullard, Hartford, Conn. U. S. A.	43	2	8
Mrs. H. F. Durant, Boston, Mass. U. S. A.	7	6	6
Trustees of the Estate of Ezra Fletcher, Esq. Whitinsville Mass. U. S. A.	146	0	0
Mrs. H. B. Hooker, Boston, Mass. U. S. A. (including avails of Kaliam)	31	9	9
Miss C. Newman, Boston, Mass. U. S. A. .	4	3	0
H. L. Porter, Esq., Hartford Conn. U. S. A.	35	15	1
Mrs. D. C. Scudder Boston, Mass. U. S. A.	7	6	6

	RS	A.	P.
Ladies of Essex, St. Church, Boston Mass.			
U. S. A.....	55	7	7
Ladies Missionary Circle, Boston Mass.			
U. S. A.....	100	0	0
Missionary Circle, Charlestown Mass. U. S. A	43	12	9
Winthrop Infant S. School, Charlestown			
Mass. U. S. A. through Miss E. Doane..	14	3	0
Ladies in Falmouth, Mass. U. S. A. through			
Mrs. S. P. Ponrue	44	7	1
S. School, Falmouth, Mass. U. S. A.....	44	7	0
Infant S. School, Center Church, Hartford			
Conn. U. S. A. through Mrs. R. Brown..	37	0	7
Missionary Circle Newburyport, Mass.			
U. S. A. through Mrs. A. S. Jones,...	40	6	2
	<hr/>		
		685	7 9

Table A.

STATIONS.	MISSIONARIES AND ASSISTANT MISSIONARIES.
Battalagundu.	Rev. G. T. Washburn, Mrs. Washburn. 16 Native Assistants.
Dindigul	Rev. E. Chester, Mrs. Chester. 29 Native Assistants.
Kambam	Rev. J. T. Noyes, Mrs. Noyes. 34 Native Assistants.
Madura.	Rev. J. Rendall, Mrs. Rendall, (first half of the year.) Rev. J. E. Chandler, Mrs. Chandler (the latter half.) 28 Native Assistants. Miss Rosa A. Smith (Girls Boarding School.) Rev. T. B. Penfield and Mrs. Penfield. engaged in the study of the language.
Mānāmadura .	Rev. W. B. Capron, Mrs. Capron. 4 Native Assistants.
Mandapasalei..	In charge of Rev. J. E. Chandler. 40 Native Assistants.
Mēlūr.	Rev. T. S. Burnell, Mrs. Burnell. 8 Native Assistants.
Pasumalei. . .	Rev. W. Tracy, Mrs. Tracy until June Since June in charge of Rev. J. Herrick. 6 Native Assistants.
Periakulam . .	In charge of Rev. J. T. Noyes. 12 Native Assistants.
Pulney.	Rev. C. T. White, Mrs. White. 16 Native Assistants.
Sivagunga . . .	In charge of Rev. W. B. Capron. 2 Native Assistants.
Tirumangalam	Rev. J. E. Chandler, Mrs. Chandler (first half of the year.) Rev J. Herrick, Mrs. Herrick (the latter half.) 22 Native Assistants.
Tirupuvanam.	In charge of Rev. W. B. Capron.
Usalampatti . .	In charge of Rev. J. Herrick.
Arrived in	Rev. H. S. Taylor, Mrs. Taylor.
Madras from the	Rev. H. C. Hazen, Mrs. Hazen.
U. S. A. Dec. 29	Miss Sarah Pollock.
"	Miss Martha S. Taylor.
In America. . .	Rev. Wm. Tracy, Mrs. Tracy.
In America . .	Rev. J. Rendall.
In America . .	Rev. N. L. Lord, M. D., Mrs. Lord.*

* Before this report is through the Press we hear the sad intelligence of the death of Dr. Lord, by heart disease in the City of New York.

Table B.

CONGREGATIONS.	When first occupied.	No. of Villages having Christians.	No. of MEMBERS OF CONGREGATIONS.				No. of BAPTIZED MEMBERS OF CONGREGATIONS.				NO. OF MEMBERS OF CONG. ABLE TO READ.			Average Sabbath attendance.	Marriages.	Deaths.	Balance of Gain or Loss.
			Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.	Men.	Women.	Children.				
Battalagundu.	1857	10	125	117	183	425	71	61	83	215	46	29	61	251	2	10	+12
Dindigul.	1836	15	161	121	253	535	145	101	204	450	95	39	73	494	2	4	-34
Kambam.	1862	18	260	286	456	1002	119	87	218	424	88	26	59	459	6	20	-58
Periakulam.	1848	8	103	105	205	413	37	29	75	141	26	9	17	174	3	2	-3
Madura.	1834	18	194	148	272	614	78	75	160	313	89	39	70	471	1	7	-12
Mandapasalei.	1850	42	478	442	625	1545	185	124	254	563	167	24	88	728	5	6	+121
Manamadura.	1864	4	25	21	39	85	11	8	9	28	9	4	6	75	2	3	+3
Sivagunga.	1839	3	20	19	44	83	13	9	25	47	15	3	15	30	1	3	+13
Tirupuvanam.	1839	3	14	15	27	56	4	3	7	14	5	2	3	40	0	0	-11
Melūr.	1857	7	41	50	97	188	12	15	32	59	15	7	19	98	2	5	+2
Pulney.	1862	11	91	94	155	340	33	32	46	111	19	11	25	233	0	3	+46
Pasumalei.	1845	1	23	6	22	51	22	6	22	50	23	4	14	120	0	1	-12
Tirumangalam.	1838	15	269	205	320	794	85	62	133	280	137	29	72	439	3	14	-30
Usalampatti.	1856	7	53	38	72	163	9	6	18	33	13	4	5	88	1	3	-16
Total.	162	1857	1667	2770	6294	824	618	1286	2728	747	230	527	3700	28	81	+21

Table D.

	HELPERS.								BOOK DISTRIBUTION.					SCHOOLS.								ITINERACY.										
	Pastors.	Catechists.	Readers.	Teachers in Seminary.	Teachers in G. B. School.	Schoolmasters.	Schoolmistresses.	Total of Assistants.	Bibles.	Testaments.	Scripture Portions.	Tracts.	Sales of Books.		No. of Schools.	No. of Christian Boys.	No. of Christian Girls.	Total of Christians.	No. of Hea. & Ro. Catholic Boys.	No. of Hea. & Ro. Catholic Girls.	Total of Hea. & Ro. Catholics.	Total of Scholars.	No. of Itineraries.	No. of Encampments.	No. of Missionaries.	Days labour of Helpers.	Days Encamped.	Days labour of Missionaries.	No. of Villages Visited.	No. of Hearers.		
													Rs.	A. P.																		
Battalagundu.	0	6	2	0	0	6	2	16	3	3	165	387	20	10	1	8	39	13	52	32	1	33	85	3	14	1	10	193	33	26	263	10,639
Dindigul.	1	9	5	0	0	10	4	29	44	34	462	1598	53	9	8	11	50	44	94	250	32	282	376	9	36	1	6	546	91	60	818	31,360
Kambam.	1	17	2	0	0	10	4	34	11	52	1206	2183	17	7	3	16	58	7	65	220	0	220	285	1	4	1	7	50	12	8	30	2,177
Periakulam.	1	6	0	0	0	4	1	12	3	12	192	3350	2	10	0	13	56	36	92	164	14	178	270	1	2	2	19	103	10	7	33	5,674
Madura.	1	10	3	0	2	9	3	28	3	12	192	356	3	4	6	14	121	21	142	60	10	70	212	1	5	1	11	47	7	69	3,152	
Mandapasalei.	2	14	10	0	0	12	2	40	0	6	170	2982	11	11	8	2	1	0	1	37	0	37	38	2	10	2	21	154	19	28	186	6,893
Manmadura.	0	1	0	0	0	2	1	4	3	22	126	0	0	0	0	3	3	0	3	62	3	65	108	0	0	0	0	0	0	0	0	0
Tirupuvanam.	0	3	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Sivagunga.	0	2	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Melur.	0	4	0	0	0	3	1	8	1	5	60	877	10	5	6	5	12	5	17	27	1	28	45	2	9	2	7	137	26	35	214	10,076
Pulney.	0	5	4	0	0	3	4	16	3	14	225	1820	6	10	6	6	22	19	41	39	2	41	82	5	22	1	10	390	79	60	342	22,852
Pasumalei.	0	1	0	4	0	1	0	6	0	0	176	1089	3	9	11	1	10	9	19	1	0	1	20	0	0	0	0	0	0	0	0	0
Tirumangalum.	1	10	2	0	0	5	4	22	2	8	343	1178	6	5	4	9	46	35	81	72	1	73	154	0	0	0	0	0	0	0	0	0
Usalampatti.	0	6	0	0	0	0	0	6	2	8	343	1178	6	5	4	1	1	0	1	15	0	15	16	0	0	0	0	0	0	0	0	0
Total....	7	94	28	4	2	67	27	229	70	156	3125	15,820	138	4	5	93	433	198	631	1003	66	1069	1700	24	102	11	91	1620	277	231	1955	92,823

Table E.

BOARDING SCHOOLS.

	No. of Schools.	Teachers.	Scholars in full course.	Do. in partial course.	Catechist Class.	Male Scholars.	Female Scholars.	Scholars received in 1867.	Do. left in 1867.	Catechists received in 1867.	Do. left in 1867.	Pupils of all classes left from the beginning.	In Mission from the beginning.	Now in Mission Service.	Died in 1867.
Pasumalei Seminary	1	4	54	8	4	66	0	27	14	6	2	324	208	123	0
Madura Girls, & Boys School....	1	2	56	0	0	0	56	16	5	0	0	300	0	0	1
Battalagundu Station School....	1	2	28	0	0	22	6	30	2	0	0	2	0	0	0
Mānāmadura "	1	2	19	0	0	4	15	22	3	0	0	4	0	0	0
Pulney "	1	1	12	0	0	2	10	19	7	0	0	7	0	0	0
Dindigul "	1	1	15	0	0	9	6	15	0	0	0	0	0	0	0
Total....	6	12	184	8	4	103	93	129	31	6	2	637	208	123	1



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